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APPENDIX 2. NOTES ON THE NORTHERN PAIUTE

BY

LLEWELLYN L. LOUD

131 The territory within the limits of Nevada now inhabited by the Northern Paiute includes the counties of Washoe, Humboldt, Pershing, Churchill, Lyon, Storey, Ormsby, Douglas, and Esmeralda, a total of 162 27,239 square miles, or one-third of the area of the state. Within these [161] counties there was, in 1910, an Indian population of 3353, including 536 Washo and 60 Mono.[39a] This would make 9 Indians per 100 square miles. How the present population compares with the population of primitive times is a matter for speculation.

NORTHERN PAIUTE BANDS

621 The Northern Paiute were divided into numerous bands of one hundred or more individuals each, so that individuals of one kin kept together in their seasonal travels in search of food. The Handbook [114] of American Indians lists 61 of these bands,[40] but only about half of [101] them are really Northern Paiute, the others being located in Mono or Shoshoni territory. Natches gave a list of bands, or "families" as he called them, as follows.

621 sai'i, short form of sai-duka'a, "tule-eaters," a mythical people 101 formerly living in various parts of Nevada. The Handbook gives what 131 appears to be the same name, Saidyuka, as a band of eastern Oregon.

neme, "people" or "person," the Northern Paiute name for their own people from Walker lake, Nevada, to Snake river, Idaho. They call their language numa. Another name for themselves, at least those from Humboldt lake to Oregon, was agitsi'i.

[113]

[39a] Indian Population United States and Alaska, 1910, pp. 23, 28. U. S. Census Bur., 1915.

[40] Handbook of American Indians, Bull. 30, Bur. Am. Ethn., pt. I, 1907; pt. II, 1912. Names of bands and data regarding them are found in articles as follows: Mono-Paviotso (including Snakes and Saidyuka of Oregon), Paviotso, Sawagativa, Itsaatiaga, Toiwait, Kosipatuwiwagaiyu, Kuyuidika, Pamitoy, Laidukatuwiwait, Genega, Watsequeorda, Winnemucca (The Giver), Warartika, Tonoyiet, Tosepe, Wahi, Tupustikutteh, Tubianwapu, Hadsapoke, San Joaquin's Band, Odukoe, Petodeoka, Tosarke, Poatsituktikuteh.

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sawa-kate, "sage-tip," name of Winnemucca mountain. Handbook gives Sawagativa, "large hill," as the band about Winnemucca.

idza'a-teaga-tekade, "Coyote-canyon-eaters." Name taken from a canyon near Unionville, where there are many squirrels. Equivalent of Itsaa-tjaga of the Handbook.

kepA-tekade, "squirrel-eaters" of Granite Spring valley.

toi-tekade, "cat-tail-eaters," the Indians of Stillwater slough. Natches knew of Indians living on a sand hill in the level plain near the stage station. Within half a mile of the slough there are many sand hills which were formerly inhabited, especially by the people who fought Wolf and Coyote (see page 161). The Handbook gives Toi-wait as a band of 400 living in 1870 about the lower sink of the Carson. kusi-pa'a-tepiwakayukU, "muddy-water-village," is a more correct orthography of Kosi-pa-tuwiwagniyu, "muddy water place" given in the Handbook as a band, but more properly a village.

woitsi-tekade, "Wadsworth-eaters," the people living on Truckee river near Wadsworth, which has the Northern Paiute name of woitsi.

kuyui-tekade, "sucker-eaters" of Pyramid lake. The Handbook gives the same name Kuyui-dika as a band living near the site of Wadsworth and otherwise known as "Wunamuca's band."

nodi-tekade, "Mason valley-eaters," probably the same band as those called in the Handbook the "Pam-mi-toy, 'western tule eaters.' A Paviotso band formerly in Mason valley, W. Nev.; so called because a lake in this valley, now dry, formerly yielded tule." However, toy is the cat-tail, *Typha latifolia*, not tule.

agai-tekade, "trout-eaters," of Walker lake.

MANNER OF LIVELIHOOD

Gilbert Natches, the Northern Paiute informant, said that he was born to the north of Humboldt lake, at Toy. The name of the place is ô-tI-ga-du-tU, which is presumed to be site 6 of plate 1, although ô-tI-ga-du-tU is also the name for the gravel ridge opposite Toy (see sites 7 and 8 and dotted areas of plate 1). The band of which Natches was a member lived at this point and sometimes at the outlet of the lake. From these bases the band journeyed far and wide with the seasons.

Hunting.—Game was hunted more or less in all seasons. In early spring they went to the mountains to get ground squirrels. It was not

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224 stated what mountains, but it is presumed that the Pine Nut mountains east of Carson sink furnished their principal supply. Granite Spring valley, northwest of Lovelock, and Coyote canyon, near Unionville to the northeast of Lovelock, were noted for ground squirrels, but appear to be the territory of other bands of Indians. It is probable that various mountains were visited to get small game. Two Tips was especially mentioned as a place where they got woodchucks.

411 224 [824] In shooting birds, rabbits, or any small ground animal, arrows tipped with the hard greasewood, *Sarcobatus*, were used; never arrows tipped with stone, which were reserved for large game. Different tribes made their arrows differently, so as to know them. Natches was of the opinion that Northern Paiute arrowpoints were always small. He thought that the spearpoints obtained in the valley must be the work of another people, who will be mentioned later under the [226] heading Myths. The Bannocks had spears, but Natches never heard tell of Northern Paiute using them; neither did they spear fish.

224 [115] Sarah Winnemucca Hopkins[41] mentions the hunting of bighorn sheep, deer, and antelope. The antelope, which fed on the low grass plains in herds during winter and in the spring as late as April, were said to be "charmed" by two men who went around the herd on five successive nights with torches made of sagebrush bark. Half a dozen large mounds of sage brush were built, near which at early morning and again at evening smoking, drumming, singing, and other magic acts were resorted to. On the fifth night the antelope were said to be charmed so that they followed the men with the torches up to the piles of brush where they could be easily killed. Though the Indians believed that success was due to magic, in reality the animals were made victims of their own curiosity.

[178] After the Indians came into possession of horses they would chase [231] deer and antelope into the valley, and when one horse gave out another man with a fresh horse would be ready to take up the chase.

Trapping.—It would seem that much of their small game was obtained in traps. Traps were also made weighted with stones sufficient to kill coyotes, wolves, and wild cats. For the smaller animals a single large stone with a flat undersurface was tilted and set with one edge against an upright post so as to easily become loosened and crush the animal beneath (fig. 25*a*).

[113]

[41] Life Among the Piutes: Their Wrongs and Claims. Edited by Mrs. Horace Mann, and printed for the author. Boston, 1883.

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The same principle was used for catching coyotes. A post was firmly set in the ground, against which was tilted a large platform of poles covered with stones; figure 25*b* will convey a better idea than words of how the weight was released. 224

Natches said that bears were never seen in central Nevada, not even in the timber of the Pine Nut mountains. The Northern Paiute never wore robes made of bear skin, although the Bannock wore them. It is said that the ancient people at the cave had blankets made from 291 [136] [172]

224

Fig. 25.—Traps. *a*, single large stone for crushing ground squirrels and small game; *b*, trap for coyote and wildcat: post set in ground; bait is attached to unstably set trigger; cord wrapped once about the post and attached at lower end to trigger, at upper end to pole, unstably balanced on top of the post; platform of poles covered with rock to crush the entrapped animal.

twisted strips of mud hen skin. Only poor people would dress that way. Usually the Northern Paiute wore rabbit skin robes, also robes of the skins of mice and other small game. After the acquisition of the horse a few of the richest Northern Paiute, those who were good hunters and great travelers, came into possession of buffalo skin blankets. But these were obtained from the regions to the east. Panthers were never seen in central Nevada and although plentiful on the timbered mountains of California, were so difficult to kill that no one could hope to possess a blanket of panther skin. 291 [172] [178] [231] [136] [224]

To catch jackrabbits the whole band of Indians, men, women, and children, lined up across the valley, beat the bushes, and drove them into a corner near the river. The rabbits would not swim, but would follow the bank till they were caught in a seine net stretched across a 30-foot gap between the stream and a hill. 224

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224 Cottontail rabbits were snared as they passed along their trails under willow bushes. A willow was bent over and secured with a string which choked the cottontail when the willow was released.

222 *Eggs and young birds.*—After the Northern Paiute had obtained a supply of ground squirrels in the mountains, they returned to Humboldt lake in late spring to secure bird eggs, and young ducks before they were able to fly. The greasewood bushes near Perth were especially mentioned as a good place for the securing of duck eggs. At this season also pollen from the cat-tail rush was gathered to make candy.

[221]

226 *Fishing.*—As soon as the willows began to put forth their leaves, the Northern Paiute went to Truckee river. At just about the same time that the young birds began to fly, the kuyui fish that wintered in Pyramid lake went up the river as far as Reno. The river is so steep that the fish got tired after spawning and hence did not go all the way up to Lake Tahoe. During the entire summer the Indians stayed on Truckee river and at Pyramid lake and dried large quantities of fish to take to their homes at Humboldt lake. After ice had formed in the river a stone ice pick was used to cut an opening across the stream in which was placed a seine net. A few men would be stationed at the net, then all the remainder of the band, women and children as well as men, would go up the river and then come down over the ice stamping and pounding with stones to scare fish downstream. When the crowd reached the net each person participating in the drive took a fish from the men stationed at the net.

[221]

226 From the names employed, it would appear that the Northern Paiute recognize four classes of fish and about nine species, doubtfully identified from the description by Natches as follows:[43]

825

1. awago.—Red sucker, 8 to 10 inches long in Humboldt lake, and 12 to 14 inches long in Pyramid lake. *Catostomus tahoensis.*

2. tui-pagwI.—A minnow or sucker, 3 inches long in Humboldt lake, and sometimes 5 to 6 inches long in Pyramid lake. The last part of the name is the root word, as Natches said, for all kinds of fish, while the first part seems to be descriptive of a variety. *Siphoteles obesus* or *Lenoidius pectinifer.*

3. hu-pagwI.—Minnow, 2 to 3 inches long in Humboldt lake; found also in Truckee river. *Richardsonius egregius.*

4. how-pagwI.—Minnow, 2 inches long in Humboldt lake; also in Truckee river. *Agosia robusta.*

5. agui.—Mountain trout, found at Elko and said to have formerly been in Humboldt lake; 10 to 12 inches long, weighing 1½ pounds. In Lake Tahoe it is larger weighing 2 pounds and having a maximum diameter of 4 inches. *Coregonus williamsoni.*

[113]

[43] J. O. Snyder, The Fishes of the Lahontan System of Nevada, in Bull. U. S. Bureau of Fisheries, 35, Document 843, pp. 31–86, 1917. Ten genera and 16 species of fishes native to the Lahontan basin are described.

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6. agai.—Big trout of Pyramid lake, the very smallest weighing 2 pounds and commonly 25 to 30 pounds, 4 feet in length, with the maximum diameter of 7 to 8 inches, the body being lens-shaped and narrower from side to side than from back to belly. *Salmo henshawi.* 226 825

7. tana-agai.—"Spring-trout," at Pyramid lake, so named because it is caught in the spring, 18 inches long. *Salmo henshawi.*

8. kuyui.—Black-skinned fish of Pyramid lake, gray-skinned variety of Winnemucca lake, body round in cross-section, 4 inches in diameter, 20 inches long. *Chamistes cujus.*

The following quotation from Snyder shows the great importance of the last mentioned species as food:

In former times the coming of the "cui-ui" was a great event, not only for the Pyramid Lake tribe but also for other Paiutes from far to the south, who sometimes reached the fishing grounds in such a starved condition that many were unable to survive the first feast. At present numerous little camps may be seen along the river during the spawning period. The fishes are caught in large numbers and tons of them are dried for later use. [731] [251]

Mollusks.—Whether or not mollusks were sufficiently numerous to constitute a source of food supply was not learned. The river mussel (osapE), *Anodonta oregonensis*, was made into ornaments. Natches said that if California Indians who traveled to the borders of the Northern Paiute country wore any ornament of abalone or olive shell, the Northern Paiute would desire it the minute they saw it and would trade for it. The shamans had so great a use and desire for olive shells that they would dream about them. Both men and women wore abalone and olive shell ornaments in considerable quantities. The abalone, *Haliotis*, is called puidua'a. Olive shells, *Olivella biplicata*, are known as potE. Possibly the word potE or pote may be generic for any species of univalve, since the local fresh-water *Lymnaea stagnalis wasatchensis* and *Helisoma trivalvis* are also called potE. 237 301 [226] [262] [439] [756] [787] [192]

Plants.—Following is a list of a few Northern Paiute names of plants and their uses as learned from Gilbert Natches. The Gosiute equivalent as taken from Chamberlin[40] is also given whenever it is in anywise similar. 824

pamahape, bog-rush, *Juncus.* Gosiute, pa'kwap, pa-ma-wûp.

pipobE, triangular tule, *Scirpus nevadensis?*, seeds eaten.

sai, tule, *Scirpus lacustris.* Gosiute name, saip. [262]

sawipi, sâwapI, sagebrush, *Artemisia tridentata.* Bark used for sandal padding, also to carry fire from place to place; compare Shoshoni word wa-ap, to burn, and Gosiute words, wap, wâ pi, juniper. [291] [372]

[40] R. V. Chamberlin, The Ethnobotany of the Gosiute Indians of Utah, Mem. Am. Anthrop. Assoc., 2:329–405, 1911. [113]

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.824 [285] sobI, willow, *Salix*, used in making baskets. Name shortened to so in composition; for example so-oca, "willow-bottle," or bottle-shaped basket. Gosiute word for willow si-opi.

[261] sikopi, sikupI, rayless goldenrod, *Chrysothamnus*. If a worm gets in the stem of a young plant it causes a bulbous swelling just above ground. Girls will search diligently for these, in order that they may obtain a chewing gum.

[262] suno, tumble-weed, *Amaranthus graecizans*. The small, flat, leaf-like seeds are hulled and eaten. Gosiute su-no is the name for *Atriplex*. Tumbleweed is supposed by botanists to be an introduced species of modern times.

[227] [262] [226] taEpi, greasewood, *Atriplex torreyi*. Short sections of the crooked, hard, thorn-like twigs are peeled and attached at a crook to a string for use as a fishhook (ohotetema) for catching minnows. A great many of these hooks are left in the water overnight. In the roots of this bush there are yellow worms an inch in length which "smell good and are good to eat." They are also used as fish bait.

[222] tibipi, nut pine, *Pinus monophylla*. The nuts which are gathered on the Stillwater range, are called tibi. Gosiute, ti'-ba-wa-ra, nut pine, and ti'-ba, pine nuts.

[283] tegape, for making of coarse string. Compare Gosiute tin'-ai-gop, nettle, *Urtica holosericea*.

[262] [302] [291] toi, toy, cat-tail rush, *Typha latifolia*. The pollen, tsima, is gathered, inclosed in the leaves of the rush and roasted in the ashes, causing it to become hard and sweet like candy. Pollen is also used for face paint. The down is used for sandal pudding. The seeds are eaten. The Gosiute name of the plant is to'-iump.

toibE, spike-rush, *Eleocharis palustris*.

[227] [411] [172] tonobI, donobi, greasewood, *Sarcobatus vermiculatus*. Fishhooks are made from the twigs, which however, are inferior to those made from the twigs of *Atriplex*. The roots are also infested with the same worm as found in *Atriplex*. Arrow points for small animals and birds were made from greasewood. *Sarcobatus* was a favorite wood for the manufacture of various articles found in the cave. It is very hard and close grained. Gosiute, to'-no-pi.

[262] wai, bunch grass with a small seed which was eaten. Gosiute wai signifies mountain rice, *Oryzopsis cuspidata*.

wekwekobE, cane, *Phragmites communis*.

weyupuie, a red berry smaller in size than small peas and containing little seeds. The berries are washed before using. They grow upon a gray-leaved thorny bush, 6 to 12 feet tall. The description agrees well with that of the buffalo-berry, *Shepherdia argentea*.

[283] [227] wiha, a plant growing along the rivers under willows. It has a straight stem the size of a pencil with branched top about 3½ feet high. The fiber is used in making fish nets. Chamberlin states that the spreading dogbane, *Apocynum androsaemifolium*, a plant answering our description, is that from which the Gosiute obtained a strong fiber for string and rope. Natches also gave the name tegape for cord 4 mm. in diameter. Possibly this is the word for coarse cord rather than the name of some other fiber plant, as he stated that wiha was made into cord 4 mm. in diameter to be used for the top of a fish net. The fiber is reddish when new but is colored a deeper red with pine bark which floats down Truckee river.

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Gathering seeds.—By October various seeds were ripe. The seeds of the triangular-stemmed tule, *Scirpus nevadensis*, were especially mentioned, also the seeds from the cat-tail rush, *Typha latifolia*. The fine down to which the cat-tail seeds are attached is spread upon the hard ground of a playa to the depth of 1 or 2 inches and over a space of 5 to 10 feet in diameter. It is then burned. More of the down is gradually added and continually stirred with sticks in order that it may be fully consumed. At the end of a hard day's labor there may be a sufficient quantity of seed upon the ground to fill several sacks. The method of removing the nut-like shell of these and other minute seeds is explained in discussing the various implements. It was a common thing to make porridge of several seed meals mixed.

[262]

The one-leaf piñon, *Pinus monophylla*, a tree 8 to 25, or rarely 45, feet in height, is found on the range east of Carson sink at an elevation of over 1000 or 1500 feet above the valley. It formed so important a source of food that different bands of Northern Paiute held proprietary rights to certain tracts. Winnemucca claimed the particular mountain on which is located the mythical "Weasel trail," described later (p. 160; no. 1, pl. 68). Late in autumn the nuts were gathered and secreted in piles until opportunity presented itself for transportation.

[423] [621]

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Basketry.—The typical Northern Paiute hulling basket (tema) is a flat triangular tray, while other tribes, as well as the cave people, had circular hulling trays. A layer of seeds is placed upon such a basket, and pressure applied with a circular motion with a flat stone. This cracks the nut-like seed coverings, after which the kernel and shells are separated by winnowing. A hulling basket may be of coiled (pl. 30*a*) or other weave, but it must be a tight weave, as it is used to hull small seeds. Tema baskets are also used in roasting seeds, either before or after hulling, by placing them on the basket with coals and shaking. For the hulling of pine nuts and the larger seeds a coarser basket called yata may be used.

285

A flat wicker tema basket, triangular in shape, 24 by 30 inches in size, was found several miles north of Lovelock cave, at the base of a cliff, at an elevation of some 300 feet above the level of the plain. It is undoubtedly a Northern Paiute specimen left on the spot in recent decades. It is made of willow, there being 32 warp rods and 40 courses of woof to 10 centimeters. The woof is single, unlike that in baskets found in the cave, and passes over two warps at a time, giving the basket a superficial appearance of being of diagonal twined weave.

[See category 116, End Plate 30—Analyst]

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285 At the base of the basket, for about a dozen courses, as well as a few decorative courses elsewhere, there is twined weaving. A patch, 10 by 15 cm. in size, sewed on the basket with a coarse cord, is also of twined [531] weave. The basket has a decorative design in dark brown, consisting of narrow bands six inches apart.

[314] Water-tight baskets for soup and other fluids are called taida.
[193] Bottle-shaped baskets made of willow and coated with pitch from the nut pine are used for water, and are called seoa, a compound of the words sebi, willow, and oa, bottle-shape.

MYTHS

124 Besides myths regarding geographical features, a few references to supernatural beings and extinct peoples were obtained in the process of showing specimens and making inquiry regarding the material culture of the Northern Paiute. For example, when Natches described 825 the clothing of the Indians, he stated that they never wore robes of [291] bear skin. Then he went on to say that bear meat was never eaten, [262] because bears are just the same as a person. They understand our language and know when they are being talked about even at a distance. They are respectfully called "aunt."

The Weasel Trail

133 About the center of the Stillwater range is a mountain 7800 feet 773 high, or 3800 feet above the level of the Carson Sink plain. The mountain lies just back of the Copperreid mine due east from Carson sink (no. 1, pl. 68). ½ There is a white streak, many miles in length and so high up the sides of the mountain that it is said to be visible over the gap in the Humboldt range as far away as Lovelock, 25 miles distant. Quite likely the explanation of it is that it is either a fault line or an exposed stratum of some white rock such as limestone or gypsum. Back of this mountain lies Hare canyon at the head of which is a spring called su-pa-A, "vulva-water." The sides of the canyon look very much like the parted legs of a person in a recumbent position.

773 The Northern Paiute explanation is that Skunk and his younger brother Weasel were at play. Skunk ran after Weasel who went into his small hole in the ground. Skunk dug in after him and so opened up a ditch many miles in length over the mountain side. The Indian name for the ditch is babigipō or pabitsipo. The whites, hearing the story from the Indians, call it the Weasel trail.

½ [See category 116, End plate 68 -- Analyst]

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Wolf and Coyote

The chief theater of action of Wolf and Coyote in the story to follow was in the Shoshone creek region. Once when a boy, Natches had visited the place, going by horseback. He made some rough sketch maps, recalling as best he could the location.

There was a cave in the mountain range next east of the Stillwater range, from which one could look across a basin and see several columns of stone. The basin is undoubtedly Humboldt salt marsh into which Shoshone creek empties. On the west side of the marsh, a mile or so from the mouth of Hare canyon, there are known to be hot springs (no. 3, pl. 68). Hence there is a high degree of probability that the stone columns are situated here, they being a deposit of lime from the springs. If this supposition is correct the cave would quite likely be to the southeast of the marsh on Willow creek, the water seepage of which would account for the presence of trees which are mentioned. The entire basin in Pleistocene times formed a fair-sized lake without outlet.

All the people from Carson sink and Humboldt lake, in fact all the people from the Pine Nut mountains (Stillwater range) and all those to the west, came to fight Wolf and Coyote. It would appear that Coyote was the younger brother and was considered too young to fight, so Wolf shut him in the house while he went out to fight alone. The people stayed on one side of the basin, while Wolf fought them from the other side. He killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen, woven together with thongs of buckskin. There were scattered about over the ground fragments of black rock, looking just like the skin of the mud hen.

Wolf himself was killed in this engagement and his head cut off. You can see his headless form and his entrails all scattered about (no. 5, pl. 68). Meantime Coyote was a prisoner in the house, but he made repeated attempts to get out by climbing up through the smokehole. At last he succeeded in getting out just as Wolf was killed. When Coyote saw what had happened, he fell over and rolled down the slope, pretending that he was dead, and for further deception he also made some weeds grow out of his head. He can be seen there now with the weeds, which are trees, growing around him. The house

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773 is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep Coyote in (no. 4, pl. 68).

After pretending to be dead for a while, Coyote got up and chased the people. In their haste to escape the people took Wolf's head and [103] threw it over the Pine Nut mountain. It landed on the plains north of Carson sink, a distance of 20 miles or more, and now is a rock about 200 feet high called mosi'i (no. 6, pl. 68). Coyote chased the people out of the country, brought back his brother Wolf's head, put it back upon the body and brought him to life again.

[103] Somewhere in the vicinity of the cave called Wolf's house is a
[823] natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68). On that same mountain is a rock known as isa-kwe'a,
[133] Wolf penis. There is a second isa-kwe'a, described as the highest mountain in the chain west of Pyramid lake and visible from Reno, 30 miles away. It is undoubtedly Tule peak, 8700 feet in elevation.

The Ancient People

173 The Northern Paiute have accounts of an extinct people living in
829 various localities in Nevada which recall the beliefs in northwestern California regarding an ancient now extinct race of supernatural beings. However, there seems to be the difference that the former people of Nevada were ordinary human beings living an entirely rational human life. It is barely possible that further inquiry might bring out supernatural traits, but of all the numerous references made to them, there are no characteristics mentioned but what might well [114] be possessed by some tribe hostile to the Northern Paiute. All mention of them partakes of the nature of historical tradition, yet the author is not prepared to accept the accounts as real traditions. They should be regarded as an attempt by the Northern Paiute to explain the archaeological remains of a cultural period preceding their own.

Characteristics of this ancient people are that they made some of their implements differently from the Northern Paiute and of different stone materials. They had spears and no arrows, while the Northern [411] Paiute had arrows but no spears. They were mean, contemptible, foolish, degraded cannibals, had red hair which they were excessively fond of decorating with bone ornaments, and yet were so poor that they dressed in robes made of the skin and feathers of the mud hen. In a collection of specimens from Nevada every object which is unfamiliar to a Northern Paiute is attributed to them.

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In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt. 173 186 829

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians. 173 829 [727] [648]

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians 173 829 114

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68. 133 172

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says this "other" people used to live. They are called fish eaters, agai-tsi'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tohatoka. [212] [103]

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge 133 [361] [103]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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103

there are absolutely barren level playas. The size of the ridge was not ascertained, but from memory the writer would say it is 10 or 15 feet in height, several rods in width, and 10 miles long. It is covered with sagebrush and is visible 6 or 8 miles away. It was caused by a gravel wash in the Pleistocene lake. In fact Humboldt lake itself owes its existence to a gigantic dam of gravel wash, over a hundred feet in height, built entirely across the valley by the old lake.

15.—There are two caves to the south of the lake, opposite Ocala. On the ridge near the cave, marked 19 on plate 3, Natchez said that there is a "stone house." In the hill to the west of this is situated the other cave.

16.—Near Hazen on the side of Black butte there is a cave of considerable size called pasia-tipogI, "house-cave."

17.—Soda lake, near Fallon, covers an area of 268 acres and is 147 feet deep. It has a crater rim built up above the level of the desert, so that the total depth of the old crater is 312 feet. Natchez said that there was an old story that it once burst open in an eruption. This may be a historical tradition, as Russell shows that although volcanic activity began before the Dendritic stage of Lake Lahontan, its last outbreak is post-Lahontan in date.

18.—A mountain nine miles northeast of Wadsworth and famous for its supply of woodchucks is called waha-kutakwA, "two-tips." The English name, Two Tips, is a translation.

19.—The southern end of the range in which Two Tips is located is called pahino-motanta, "hot spring rock-point." The word for the rock deposited by hot springs is pahinopE.

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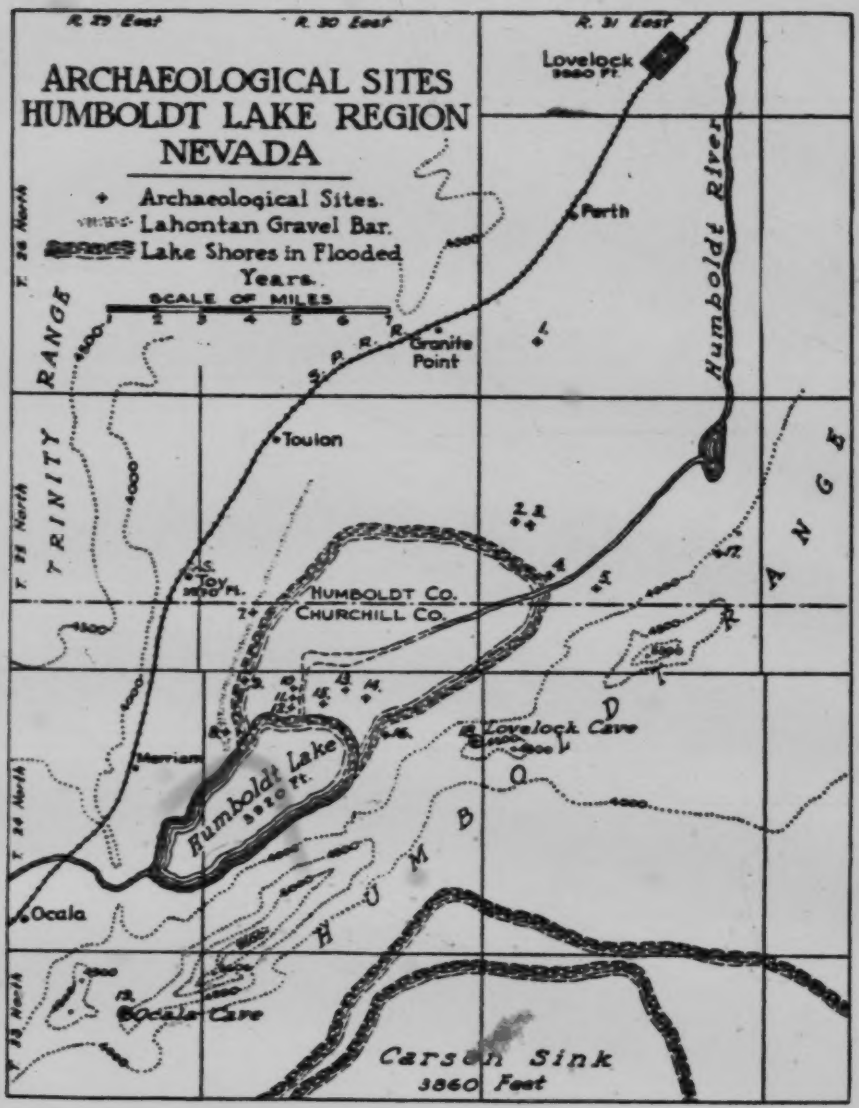
20.—At present there are several hot springs at the base of Pyramid island, from which steam issues with a noise. The island is knob-like in form with an elevation of 320 feet, composed entirely of rock deposited by the hot springs. There is a tradition that there was formerly a hole in the top of the island which is now entirely filled by the steam deposit.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

102
172
131
133



MAP OF HUMBOLDT LAKE REGION

[End Plate 1]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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a

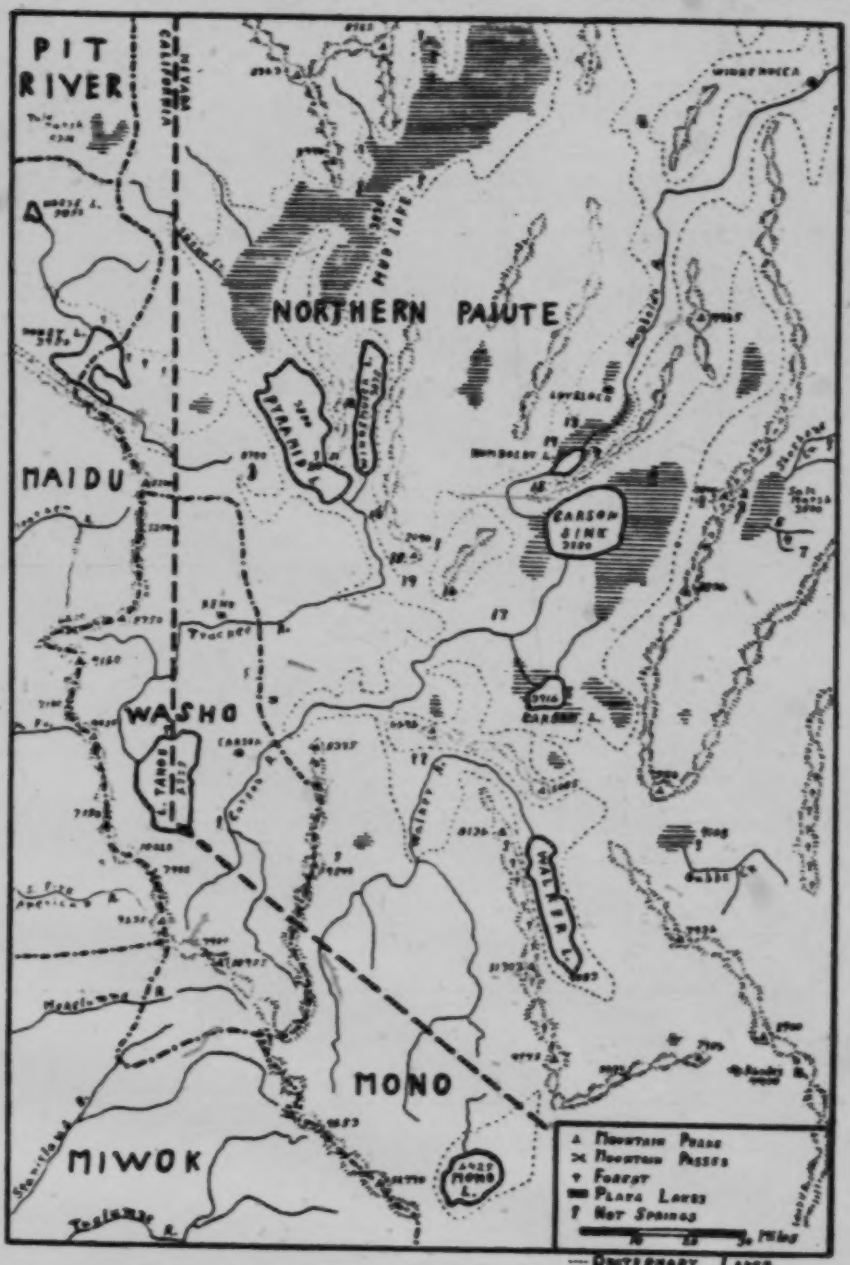
b

COILED AND TWINED BASKETS

Plate 30]
Plates 2-29 not process.]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

102
101
103
131
133
487



MAP OF WESTERN NEVADA

[End plate 68]

[End plates 31-67 not processed]